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For information on the Turkic Peoples of Afghanistan, see AU1 Afghanistan, 7: Jarring, category 116, complete text, with reference to the Index of Tribes and Peoples, pp. 84 - 91.

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And so it happened that before Turkey had succeeded in emancipating herself from her obligations to Europe, Persia, and Arabia, she fell a victim to ambitions[1] the extent of which nothing but the outcome of the war and the fate of the peace settlement will decide.

When, after the Young Turks' Revolution, various European institutions arose in the Ottoman State, there was set up the Academy of Turkish Science ('Turk Bilji Dernayi'), which utilizes the researches of English, French, German, Russian, and other European scientists to further the political plans of the Osmanly. Thus all attempts at finding what the culture of the Turks was like in their original home and in pre-Mahometan times, and what survivals of that culture and of the old race exist, are being interpreted by the Young Turks in such a way as to support the hypothesis of the racial identity of the Osmanly with the Eastern Turks. It seems almost cruel that the process of nationalization started among the educated classes of the Osmanly should be checked by a new 'revival', which, through its very artificiality, is disturbing the natural development of the Osmanly. Just as the first movement led to the substitution of the name 'Turk' for that of 'Osmanly', so now, with the rise of political dreams concentrated on Central Asia, the name 'Turk' is being abandoned in its turn for a name with a more Asiatic sound, viz. 'Turanian'. By using this word, the Osmanly intend to emphasize their claim to descent in the direct line

[1] Tekin Alp, *The Turkish and Pan-Turkish Ideal*, English translation, London, 1916; M. Hartmann, *Unpolitische Briefe aus der Türkei*, Leipzig, 1910; J. Germanus, *Turk Darnay*, K. S., 1909, X, Budapest; V. A. Gordlewski, 'Note on the "Turk Darnay" in Constantinople' (Russ.), *Eastern Antiquities*, Trans. E. Sect. I. R. Arch. S., IV, 1913; A. Tyrkova, *Old Turkey and the Young Turks* (Russ.), Petrograd, 1916; H. M. A. Sarron, *La Jeune-Turquie et la revolution*, Paris, 1912.

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from the people who left behind the old archaeological remains in Turan (Central Asia).

In many instances this propaganda assumes naïve form. Half-legendary kings and leaders of the Turks in Asia have been set up by the propagandists before the Turkish soldiers as hero-ancestors—to say nothing of such historical personages as Attila and Timur! Then again, a legend found by European investigators among many Asiatic Turks, to the effect that they originated from a she-wolf, has now provided an occasion for the abandonment on Turkish standards of the Mahometan crescent in favour of the pre-Mahometan Turkish wolf. The legend, of which there are several versions current among the Turks and Mongols of Central Asia, relates that a white she-wolf—or perhaps a woman with the name Zena (sometimes Bura), which means 'she-wolf'—found and reared an abandoned man-child, who became the ancestor of the Turks (or in the Mongol version—of the Mongols). This explains the appearance of that animal on the war standards of the early Central Asiatic Turks, particularly the Tu-kiu branch, a design imitated by the Osmanly during the present war. Though the Osmanly took up this legend as having been originally Asiatic, the latest researches seem to support the theory of de Guignes that it had a European origin, and was imported into Asia by the Huns. Assuming that the Huns were of Turkic stock, de Guignes thinks that when they were defeated in Europe and retired by way of the Volga, the Urals, and the Altai into Turan, they brought with them the Roman legend of Romulus and Remus, and gave it a Turkic setting by associating it with local Turkic traditions, so that

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A.D.; a prominent figure in this work, the Turkic Khan Afrâsiyâb, is said to have reigned over Tura in the sixth century B.C., and to have been the great foe of Iran.[1] In this poem Turan is placed in the north of Iran.

The name Turan is very often given to the region otherwise called Tartary. Neither of these names is known to the Asiatic Turks, but curiously enough Turan occurs as a clan-name among the Turkic tribe of Sagai, the tribe least mixed with Finnic and Samoyedic people of all the so-called 'Tatars' of Siberia. The Turkic state of Siberia, conquered by the Khan Kuchum in the sixteenth century, is often called also the Turan state, but this name is derived from the name of the River Turu, on the banks of which the town Chingi-Tura (now Tiumien) was erected by the Beg Chingi in the fourteenth century.[2]

Like the term Aryan, 'Turanian' is used chiefly as a linguistic term, equivalent to 'Ural-Altaic' linguistic group.[3] The use of this linguistic term for the designation of a racial group is no more satisfactory than the use of the linguistic term 'Aryan' in the same sense. But still more unscientific is it to apply this adjective to things Turkish, for the Tungusic and the Mongolic languages have just as much right to be called Turanian as the Turkic. However, 'Turanian', not unlike

[1] Skrine and Ross, *The Heart of Asia*, p. 115.

[2] P. M. Golovacheff, *Siberia*, Moscow, 1914, p. 35.

[3] Although the term Turanian is now generally applied to the Ural-Altaic languages (Turkic, Tungusic, Mongolic, Samoyedic, and Finnic), it will be remembered that some linguists, for instance Max Müller, give to the Ural-Altaic group the name of North Turanian as against the South Turanian group (Tamulic, Gangetic, Lohitic, Taic, and Malayic) (Max Müller, *Lectures on the Science of Language*, London, 1861, p. 322).

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101 another vague term, 'Tatar', has become so deeply rooted in European books on Asia, that there seems to be no hope of either of them ever being abandoned for the names by which the tribes of Central Asia call themselves.[1]

Division of the Turkic-speaking peoples.

The ethnological evidence must now be examined, and to make what follows intelligible, it is necessary to preface some explanation of the broad division into Western and Eastern Turks which is here proposed.

By the term *Western Turks* is understood all the Turks—or people speaking Turkic languages, most of them subject to the Ottoman Empire—as far east as [161] Persia and Afghanistan. Their number is 8–9 millions.

The term *Eastern Turks* is used to embrace the people of Turkestan and Central Asia as far as Mongolia and China. Their number is about 10 millions.

There are also Turks in European Russia, viz. in the Crimea, in the Caucasus, and along the Volga, especially [161] round Kazan and Astrakhan. These number 3½–4 millions, including some of the Turkicized Finnic tribes of the Volga. Linguistically and politically they form one group with the Eastern Turks, with the exception of the Azerbeijan, who speak a Western Turkic [144] language. But in physical type and culture they are all now mixed with Eastern Europeans, to a slightly less degree than the Osmanly are with the South-Eastern Europeans. The Pan-Turanian programme

[1] It must be noted that, according to M. Joseph Halévy, the Turanians of Avesta and of Shâh Naméh were the Semites of Syria, because Syria was called Althura . . . Tura (C. E. Ujfalvy, *Les Aryens*, p. 49).

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includes these people, and there is some linguistic excuse for this in the case of the Azerbeijan. Before the present war representatives of many Russian Mahometans could be found at the Pan-Islamic Conferences in Turkey, and within Russia they formed a 'Russian Mussulman Party' in the Duma, but so far they have never been united on ground of racial or national community. Although these East European Turks will play an important rôle in the politics of the near future, and have already played their part in the Caucasus, they will not be dealt with here, since they are not typically representative of the Eastern Turks. Besides, the problems relating to them are beyond the boundary of Asia.

The classification here proposed differs from that given by Vambéry[1] in 1885, in that his first four groups, viz. Siberian Turks, Central Asiatic Turks, Volga Turks, and Pontus Turks, are grouped together under the name Eastern Turks, leaving his fifth group, Western Turks, unaltered.

The Eastern Turks.

Before tracing the Eastern Turks in history, some account must be given of them as they are at the present day. Politically, almost all of them are dependent on Russia; only some 1½–2 millions are subject to China. Culturally and ethnically they fall into two groups, differing widely from each other.

The first group consists of the Turks of Turkestan and some of the Turks of the Caspian Steppe country. Since their appearance in this region they have been constantly under Iranian influence, and hence have

[1] A. Vambéry, *Das Türkenvolk*, Leipzig, 1885, pp. 85–6.

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physically and culturally become Iranized. Considering also that they settled in the country which already in the time of the *Avesta* bore the name Iran (as opposed to Turan), there is ample justification for calling them the *Iranian Turks*.

The other group consists of the Turks—many of them called Tatars—of the Steppe country, Southern Siberia, Jungaria, and Northern Mongolia, including the Altai and Sayan Mountains. Thanks to the geographical structure of the country, these Turks have been more shut off from foreign influence than the first group, though they have always been to a certain extent under obligations to the culture of China, and lately to that of Russia also. These may be called the *Turanian Turks*.

The Eastern Turks in Asiatic Russia number altogether some eight millions,[1] of which the Iranian Turks account for about six millions. The Iranian Turks form 92 per cent. of the population of Turkestan. Out of the 60 per cent. of Turkic population in the Caspian Steppe country, about one-third may be regarded as Iranized.

The Turanian Turks form an unimportant percentage among the Russian, Mongols, and Chinese in the midst of whom they live; their number in south-western

[1] The statistics here given concerning the Turks of the Russian State are based on the census of 1897 and an additional local census of 1911. See *Asiatic Russia*, edited by the Immigration Committee, St. Petersburg, 1914, vol. I. It should be noted, however, that the later census shows an increase over the earlier one greater than can be accounted for by a natural increase in the birth-rate. This is probably due to the fact that the census of 1911 was carried out by more careful observers. It is more reliable as far as linguistic grouping goes, but its estimates of the number of people professing Russian Orthodoxy are less correct.

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871 classes some Arabic is taught; in the higher Persian is the language used, but neither of these languages is really mastered.[1] The Russian schools have had less success among the Sarts than among the Kaizak or the Kirghis.

101 THE TARANCHI or ILI-TAṬARS (83,000 in 1911 as against 70,000 in 1897) live in Semirechie and in the Transcaspian Territory, having migrated to Russian Turkestan from Eastern Turkestan at the same time as the Dungans, that is to say, when Kulja passed under Chinese rule.

105 In physical type, culture, language, and religion the Taranchi stand very near to the Sarts; the only difference seems to be in regard to the treatment of their women, who have much greater freedom than among the Sarts, and do not cover their faces. The Taranchi are agriculturists, cultivating especially vegetable gardens, but some of them incline towards commerce.

The Turkomans, Sarts, and Taranchi may be grouped together as the least Turkic of all the Iranian Turks, being now strongly under Persian, as they were in the past under Arabian, influence. And of course it must be remembered that all of them form as it were a stratum overlying the original 'Aryan' population, whose culture was of an Irano-Greek type. But of the three the Taranchi have the closest connexion with the Turanian Turks, being probably the descendants of the old Uigur in Eastern Turkestan.

101 The next to be considered are the Usbegs, and their kindred tribes the Kipchak, the Kaizak (Kaizak-Kirghis), and the Kara-Kalpak.

THE USBEGS (592,150 in 1911 as against 534,825 in

[1] *Asiatic Russia*, vol. I, p. 170.

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1897) live in the Samarkand, in some parts of Syr Daria and Ferghana Territories, and in the Khanates of Khiva and Bokhara. With them can be classed the KIPCHAK (60,000 in 1911 as against 45,000 in 1897), who live in the Ferghana Territory. The word Kipchak is found as the name of a clan, or perhaps a moiety, among various Siberian and Turkestan Turks, such as the Altaians, the Telengit, the Kaizak of the Middle Orda, and the Usbegs. 101 •

The Usbegs form the ruling class in Bokhara, Khiva, and Kokand, occupying much the same position as do the Osmanly in Turkey. Some groups of Usbegs are to be found in Northern Afghanistan, and in the west of Eastern Turkestan. The name Usbeg is political, and is probably derived from Usbeg Khan of the Golden Horde (1312-40). The Usbegs are a mixture of three elements, Turkic, Iranian, and Mongol, but the Turkic element and Turanian traditions are predominant, except in the case of the Usbegs of Khiva, where the Iranian type predominates. 105 101

Since the Usbegs are in process of exchanging their nomad life for a sedentary one, their customary law (*'ādat*) is being replaced by the written law (*sheriat*). Father-right is very strong, but the women are freer than among the Tadjiks or the Sarts. Though they now live in clay and wood houses (*sakla*), their old felt tents (*yurta*) are still to be seen, especially in summer.

There is much ethnological evidence that the Usbegs belong to the same ethnic group as that people who are called by the Russians Kaizak-Kirghis, but who call themselves Kaizak. Both names—Kaizak and Usbeg—came into use only in the fourteenth and fifteenth centuries, and even now Usbegs and Kaizak have many

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clan, or perhaps moiety, names in common (Jalair, Kangli, Kipchak, Kereit, Konkrat, Naïman, Tabyn, Arghyn, Tama, and Tilaou[1]). If the name Usbeg is derived from *bek*, 'master of oneself', and the name Kaizak from the Turkic *káz*, 'steppe goose', and the Persian *zagh*, 'steppe crow',[2] with the metaphorical meaning, 'wanderers free as steppe birds', it seems possible that the origin of both names involves the same idea. Another derivation of Kaizak from *kázmak*, 'to dig', fails to commend itself, as the meaning of the word has no direct connexion with their mode of life, the Kaizak never appearing as agriculturists.

The Kaizak-Usbegs were probably bands of people who escaped from the strong state organization of the Turkic Empires of the thirteenth and fourteenth centuries, and reverted to a nomadic life and a nomadic culture, under conditions which led to their mixing freely with such nomads as the Western Mongols. In seeking for rich pastures they were obliged to live in a state of constant war with the people who inhabited the steppes before them. Historical evidence supports this hypothesis.[3] Their warlike disposition seems to have given rise to a Tadjik proverb, referring to the Kataghan, a tribe of Usbegs of the Kundar district: 'Where the hoof of the Kataghan's horse arrives, there the dead find no grave-cloth and the living no home'.[4]

[1] P. Kuznietsoff, *La Lutte des Civilisations et des Langues dans l'Asie centrale*, Paris, 1912, p. 60.

[2] In this part of the world a Turkic-Persian hybrid is not uncommon.

[3] V. V. Velyaminoff-Zernoff, *The Emperors and Princes of the line of Kasim*, 1860.

[4] R. B. Shaw, *A Sketch on the Turki Language as spoken in Eastern Turkistan*, Calcutta, 1880, p. 139.

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In contrast to the origin of the Usbegs and the Kaizak is the origin of the real Kirghis, by which is meant the Eastern or Yenisei Kirghis, called by the Russians the Burut-Kirghis and the Kara-Kirghis. These have more right to be called Turanian Turks than the Kaizak, who may be said to stand between the two groups. They will therefore be dealt with under that head (Turanian).

THE KAIZAK live in the northern and eastern part of the Aral-Caspian basin, and in the Orenburg Steppes. Together with the Kara-Kirghis and some of the Yenisei Kirghis—i. e. all the people whom the Russians call Kirghis, and so include under one head in their census—they numbered 4,700,000 in 1911 as against 4,100,000 in 1897. Out of this total the non-Kaizak element may be reckoned at between 500,000 and 800,000 (in 1911).

The Kaizak say that they are sprung from the Usbegs, and that the Kara-Kirghis are sprung from dogs, but the Kara-Kirghis call themselves brothers of the Kaizak, and are in fact probably related to them, since the Kaizak have recruited themselves not only from the Usbegs but also from other Turkic states.

The Kaizak were divided by their Khan Tiavka in the thirteenth century into three 'hordes', called Ordas. This was done for administrative purposes, but since the death of Tiavka the history of each orda runs independently.

The ordas are:

1. Ulugh-yūz (Ulu-jus) or Great Orda, living in the neighbourhood of the rivers Chu and Talas, and subdivided into the Abdan and Dolat tribes.
2. Urta-yūz (Urta-jus) or Middle Orda, living between the rivers Tobol and Irtish and the Syr Daria,

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among the Seykym clan of the Kaizak, whose *uran* is also 'Seykym'.

Though the Kaizak belong geographically to the Iranized Turks, culturally they have on the whole much affinity with the Mongols. The majority are still nomadic cattle and horse breeders. Their method of cattle-keeping is a most luxurious one. They leave the cattle on the pastures the whole year round, hence their only care is to find a fresh pasture every season. The spring and autumn pastures may be the same. It is only recently, since more of the land has been claimed by the Russian Immigration Committee, that the Kaizak have begun to lay up winter stores for their cattle. Each clan has defined limits to its pasture lands. Under the old Russian system the pasture land used by the Kaizak belonged to the State, and they were granted the use of it, dividing it at their communal gatherings according to the number of people, cattle, and vehicles in each class. The permanent houses, gardens, arable land, and irrigation canals are hereditary.[1]

It is curious to note that the Kaizak, whose dwellings are so light and portable, bury their dead in solid structures of wood, clay, and brick. This custom also exists among the Kara-Kirghis, and was known to the old Yenisei-Kirghis. As it is not found among the non-Turkic population of Central Asia, it seems to indicate that those who practise it now are perhaps the nearest relatives of the people who built the old burial mounds of the Yenisei, called *kurgans*.

THE KARA-KALPAK ('Black Caps'), another Turkic tribe of the same group (134,313 in 1911 as against 111,799 in 1897), live in the Amu Daria district of the

[1] *Asiatic Russia*, vol. I, p. 159.

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101 Syr Daria Territory, in the Kokand district of the
162 Ferghana Territory, and some 20,000 in the Khanate of Khiva.

221 Half of them are settled agriculturists, the rest are
231 still nomad cattle-breeders, their pasture lands being, however, more strictly fixed than among the Kaizak.
[197] Some of them are also engaged in trading. Of all the Kirghis group their language is the most nearly related to that of the Western Turks.[1]

101 This may be explained by the fact that they belong
174 to the stream of Turks who participated in the westward migration some ten centuries ago.

Speaking of the origin of the Kara-Kalpak or Chornyie Klobuki, as they were called in Kieff-Russia, P. Golubowski[2] says that they were a mixture of Ghuz Turks, Pyechenyeg, and others, and that they formed that remnant of the Ghuz Turks who remained in Russia when the new wave of Turkic invaders from Asia—the Polovtsy—drove the other part of their tribe across the Danube. The remnants of the Ghuz, together, possibly, with other Turks, settled on the Russian borderlands, accepted Christianity, and were known as the Kara-Klobuk (Kara-Kalpak), while some of them moved back to Asia, and, according to V. Moshkoff, about 70,000 of them live until now in Bessarabia under the name of Ghaghauzy (Gagauzy).[3] Whether the Kara-Kalpak not living in Asia are the same as the Kara-

[1] A. Maksimoff, 'The Kara-Kalpak', vol. XXIII, p. 454, of the *Encyclopaedic Dictionary*, ed. Jeleznoff.

[2] *The Pyechenyegi, the Torki and the Polovtsy until the Tatar Invasion*, Kieff, 1884, p. 151.

[3] V. Moshkoff, *Examples of the Folk-Literature of the Turkic Tribes*, St. Petersburg, 1904, p. xxii.

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Kalpak who in the eleventh century were the borderland population of Southern Russia, it is difficult to ascertain, but possibly they re-migrated to Asia from European Russia in the eighteenth century, where Howorth thinks they formed one tribe of the Nogai-Pyechenyeg on the Yaik River.[1]

The Turanian Turks.

It is impossible to draw a well-defined line between the Iranian and the Turanian groups of the Eastern Turks. Thus the Kaizak, who are here reckoned among the Iranian Turks, are in many respects closely allied to the Kara-Kirghis, who may be called the descendants of the Yenisei Kirghis. They have also affinities with the Turks of Eastern Turkestan, of Northern Mongolia, and of Siberia, all of whom might be called Turanian.

It is important to bear in mind that at present the adjective 'Turanian', as applied to these people, really means that they are under Mongolian, Chinese, and Tibetan cultural influences, while they have also retained to some extent the original traits of their pre-Mahometan Turkic culture. The Iranian group has fewer traits of this old Turkic culture left, owing to the predominance of Persian and Arabic cultural elements, and when we pass to the Western Turks, the infiltration of Mediterranean and Central European influence leaves few points of resemblance, other than language, between them and the Turanian Turks living one on each side of the main mass of Turkic-speaking peoples.

THE KIRGHIS, as has been said, are to be distinguished

[1] H. H. Howorth, *History of the Mongols*, vol. II, p. 5.

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177 from the people erroneously called Kirghis, namely the Kaizak, who were dealt with among the Iranian Turks. The Kirghis, or 'Eastern Kirghis', are as a matter of fact, together with the Altai 'Tatars' and the Kirei, the truest representatives of the Turanian Turks. The name seems to be derived[1] from *kir* (*kr*), 'cultivated field', and shows that these people were originally agriculturists, as indeed we know they were during at least the period from the sixth century up to the time when the occupation of the upper Yenisei, first by the Mongol Altyn Khan, and then by the Russians, forced many of them to migrate farther south, and to take up a pastoral life. Even now part of them are agriculturists and hunters, and it is only that section which was subjected to the most frequent migrations that have adopted what may be called horse-culture. This may be defined as a mode of life dependent on cattle and especially horse breeding, hence their nomadic habits. They use the horse for riding, he provides them with food, and to a certain extent with clothing, while for heavy draught work it is the dromedary which is chiefly used.

101 The Kirghis are called by the Russians 'Eastern', 'Burut', 'Black' (Kara), or 'Mountain' Kirghis; the latter is used to distinguish them from the Kaizak Kirghis of the plains. Their home was since the beginning of our era in the valley of the Yenisei, whence they moved south under the advance of the

101
773 [1] Another derivation of the name is *kyrk kys*, meaning 'forty girls', and the legend tracing the Kirghis from forty women from China who married forty men of U-si seems to uphold this (Schott, 'Über die ächten Kirgisen', *Abhandl. Berliner Akad.*, 1865, p. 432). But as a matter of fact the name by which they call themselves is not Kirghis but Krgyz.

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Russians. Some few of them still live in the upper Yenisei valley, where they are mixed with the Abakan 'Tatars', but the majority of them are now to be found south of Yarkand, round by Pamir and Alai, to the north of Kashgar and Aksu (the Issyk-kul district). Many of them are known under their clan-names, others form the nation of the *Kara-Kirghis*.

The Kara-Kirghis fall into two branches, a right branch, called Ong, and a left, called Sol. The Ong branch is divided into two groups, Edigzne and Tagai. The Tagai group is composed of seven clans:[1]

1. Bugu (Stag), near the River Tekes, and to the east of Lake Issyk-kul.
2. Sary Bagish (Yellow Elk), to the south and west of Lake Issyk-kul.
3. Solto, south of the River Chu.
4. Sayak.
5. Cherik (Army) in Ferghana.
6. Chong Bagish (Great Elk), west of Kashgar.
7. Bassyz.

The Sol branch is less numerous, and lives chiefly along the River Talas. It includes three clans, Saru, Koshi, and Munduz.

All these Kirghis clans are related by intermarriage to the Naiman and the Kipchak, who, however, are reckoned to be quite a different nation.

It must be noted that Kirghis occurs also as a clan-name among the Usbegs and the Altaians.

The Kara-Kirghis have clan *tamgas* like the Kaizak, but the headship of their clan is a hereditary office, in contradistinction to the custom of the Kaizak, whose heads are elected. The head of the Kara-Kirghis clan is called *manap*, and the head of a confederation of clans is called *aga-manap*.

[1] Aristoff, *op. cit.*, p. 430.

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000 clans is called *aga-manap*. A comparison of the social structure of the Kara-Kirghis with that of the Kaizak shows that the former is of a type more suited to the needs of a sedentary people, and the latter to those of nomads.

• 101 The comparative isolation of the Kirghis from any but Turkic tribes gives some assurance that their customs have more right than those of many other tribes to be taken as typically Turkic. A picture of their marriage ceremony may be of interest in this connexion.

583 In general the wife is purchased, but as the bride-price (*kalym*) is usually paid in instalments there exists a special *rite de passage* between the arrangement of the

585 marriage and the final wedding ceremony. After the first part of the bride-price is paid, the bridegroom and his companions, bringing rich presents to the bride's family and to the match-makers, drive to the *aul* (village) of the bride, in the neighbourhood of which he halts. Meanwhile the *djinai* (female match-makers) prepare a special tent, to which they lead the bridegroom, while the bride is carried away from her parents to another tent belonging to some relative. Then a feast is held by the bride's parents, at which neither the bridegroom nor the bride is present. Late at night the *djinai* conduct the bride and bridegroom from their separate tents to the house of the bride's parents. The bride resists ceremonially, while the bridegroom is ceremonially hindered from reaching the house by the *djinai*, one of whom pretends to be a fierce dog, another a wild cow, and so on.

Early in the morning the bridegroom goes away, and for the whole day he must avoid his parents-in-law. This goes on for about a fortnight, after which the

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bridegroom leaves the *aul*. Some time after, when the whole *kalym* is paid, he returns to fetch his wife, who again pretends to defend herself, and to be loath to leave her parents' *aul*. There is a show of taking her away by force. The first stage of the marriage, when the bridegroom lives in the house of the bride's parents, in regard to whom he must observe the custom of avoidance, cannot be dispensed with even if the whole *kalym* is paid at once.

Among some other Turks, such as the Turkomans and the Kazan 'Tatars', the period during which the bride remains with her people after the first marriage ceremony extends over several months, or even a couple of years.

The Kirghis are strictly exogamous as far as the blood-clan is concerned. Before marriage a young woman is allowed a good deal of freedom with the men of her own clan, but custom forbids her to meet men of other clans.[1]

THE SIBERIAN TURKS[2] fall into two groups, one consisting of the nation of the Yakut, the other of a conglomerate of clans and tribes known as the 'Siberian Tatars'; various branches of them are called according

[1] P., 'The Customs of the Kirghis of the Semipalatinsk Territory', *Russian Messenger*, 1878, No. 9, pp. 32–7; A. Levshin, *Description of the Kirghis-Kaisak Hordes and Steppes*, 1832, pp. 100–102; P. E. Makovyetski, *Materials for the Study of the Juridical Customs of the Kirghis*, 1890, pp. 16–19; N. Grodekoff, *The Kirghis and the Kara-Kirghis of the Syr Daria Territory*, pp. 63–5.

[2] To be distinguished from these Siberian Turks, who have been settled in the country since the very beginning of our era, are the 'Tatars' who migrated back from European Russia fairly recently. In 1897 the number of these in Asiatic Russia was 94,000, in 1911 they numbered 124,000. They are partly Nogai of the northern Caucasus, and partly Kazan 'Tatars', and many of them differ from the Russian colonists only in their Mahometan religion.

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101 to their geographical distribution: the 'Baraba Tatars', the 'Altaians', the 'Abakan Tatars', and so on.

The *Yakut*, who are now the northernmost branch of Turkic-speaking people, live along the River Lena right up to the Arctic shore, and in the region between the Lena
[162] and the Yenisei as far south as Lake Baikal. They are superior in numbers to all the 'Siberian Tatars' taken together. In 1911 they numbered 245,000, as against 225,000 in 1897, while the 'Tatars' numbered 208,000 in 1911, plus some 4,000 people classed by the Russian officials as 'Turks of undefined nationality', as against 175,000 in 1897, plus some 3,000 'Turks of undefined nationality'.[1]

233 Under the influence of their new environment[2] the
[178] Yakut have been driven to take up reindeer-breeding and a nomadic tundra life, but in their social and religious institutions survivals of the more settled conditions of their southern home are still to be seen.[3]

Of all the Turks of Asia the Yakut are the most typical representatives of what may be spoken of as 'reindeer-culture'.[4] The reindeer is to this region what the horse is to the Central Asian steppe-nomads. It supplies food, clothes, bone-implements, and is used for draught work. But while the people who have been living for a long time at the stage of reindeer-culture, such as the Koryak of the north-east or the Samoyed of the north-west, never use reindeer for riding, the Yakut ride their reindeer as their ancestors rode the horse, a practice which is looked upon with disfavour

[1] *Asiatic Russia*, vol. I, pp. 79–80.
[2] See p. 41.
[3] M. A. Czaplicka, *Aboriginal Siberia*, 1914, pp. 107, 277, 297.
[4] B. Laufer, 'The Reindeer and its Domestication', *Mem. of the Amer. Anthrop. Assoc.*, vol. IV, No. 2, 1917.

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by their neighbours. It must be remembered that while the reindeer is not known to the Turks of Tian-Shan and the upper Yenisei, the latter people have several other species of deer, especially the elk (*Cervus alces*) and the maral (*Cervus elephas*). The domesticated deer is rare.

Forming a wedge between the Tungusic and the Palaeo-Siberian tribes, the Yakut impose their language, together with many of their customs, on both these groups, as well as on the Russian settlers. In religion they are typical Shamanists.

On meeting a Yakut among the various Mongoloid peoples of the north, one is at once struck with the difference in his physiognomy. His hair and eyes are darker, his nose narrower and better marked, and on the whole he gives the impression of possessing Southern, and one might almost say Semitic, characteristics. And yet he can hardly be suspected of having any Arabic strain.

The *Siberian Tatars* live chiefly in the Tomsk and Yeniseisk Governments. In the Tomsk Government, 70 per cent. of them do not know any language but their own; the remaining 30 per cent. speak Russian also. In the Yeniseisk Government only 12 per cent. speak the Russian language besides their own.

As to their religion some of them are Mahometans, namely:

1. Tobolsk Tatars and 'Siberian Bokharians' of the Tobolsk district.
2. The Baraba Tatars of the Kainsk district.
3. The Tomsk Tatars of the Mariinsk district.
4. The Kuznietsk Tatars of the Kuznietsk and Barnaul district.

Others[2] are still Shamanists or 'Christian-Shamanists',

[2] [i.e. Siberian Tartars--- Analyst]

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101 177 791 people who mix their pagan practices with some of the Russian Orthodox Church beliefs. Those are:

5. The Forest (Chern) Tatars of the Biisk district.
6. The Teleut and Telengit of the Biisk and Kuznietsk districts.
7. The Kumandits (or 'White Kalmucks') of the Kuznietsk and Biisk districts.
8. The Shortes and Lebyedints of the Kuznietsk district.
9. The Kyzyl and Chulim natives of the Achinsk district.
10. The Abakan Tatars (Kachints, Koibal, Beltir, and Sagai) of the Minusinsk district.
11. The Karagass of the Nijneudinsk district of the government of Irkutsk.
12. The Kamashints of the Kansk district.

177 101 144 The *Teleut* of the Kuznietsk district are perhaps the most Russified, while the *Telengit*, along the rivers Biya and Katun, are very much mixed with the Mongols. The following tribes are said to be mixed with the Ugrian-Ostyak, the Yenisei-Ostyak, and the Samoyed, though in culture, language, and tradition they are now Turkic:

1, The Kamashints; 2, the Karagass; 3, the Koibal; 4, the Beltir; 5, the Kyzyl; 6, the Shortes; 7, the Kumandints.

144 618 The racial origin of these tribes has been defined, often superficially, merely judging from the names of their clans. Thus the Kyzyl (*Kysi*, 'man') are composed of ten classes: Kyzyl, Malo-Achin, Bolshe-Achin, Agy, Bassagar, Kamnar, Argyn, Kalmak, Kurchik, Shui. Of these, Argyn clan is said to be the remnant of the Kaizak of the Middle Orda, because those people have also had a clan of this name. Kalmak clan is also

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found among the Teleut, and Shui among Yenisei Ostyak, hence the admixture of the two races is attributed to Kyzyl by Radloff.[1]

Most of the Siberian Tatars, as well as Northern Uriankhai, call themselves Tuba, either exclusively or alongside with their tribal name, *Tuba* being the name of one of their clans. This name *Tuba*, *Tubas*, *Tupo* or *Doubo*, like the word *Tatar*, should be used with great caution, until its origin and meaning have been more clearly defined. It seems to have been adopted by the Chinese as a collective term for the people living in the Southern Yenisei Region, probably along the river of this name, the right tributary of the Yenisei. The Russian historians of Siberia, Miller[2] and Fischer,[3] mention the people of Tuba as paying tribute to the Mongol Altyn Khan, and opposing for a long time Russian conquest, but it is not clear whether this name had a racial meaning, designating, e. g., the extinct Arine, Kottes, &c., or the Samoyed, or was used only as a geographical term for all peoples living near the River Tuba. Now at any rate it does not seem to be limited entirely to the tribes whom one can suspect of having some Samoyed blood in them, for it is found among the Altaians, whom even Castrén and Kostroff with all their 'Pan-Samoyedic' theory could not call 'Tatarised Samoyed'. It is found moreover among the *Kachints*, who, according to Katanoff,[4] were Kuchum-Khan people, who moved to the River Kacha, near Krasnoyarsk, after the defeat of Kuchum, and farther

[1] A. A. Yariloff, *The Kyzyl and their Industry*, 1899, p. 1.
[2] G. F. Miller, *Description of the Tsardom of Siberia* (1750).
[3] J. E. Fischer, *Sibirische Geschichte* (1768).
[4] 'Legends relating to old deeds and old people among the tribes living near the Sayan Mountains', *Mem. I. R. G. S.*, vol. XXXIV, 1909, p. 280.

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south later on. But its distribution is still wider: the eastern neighbours of the Uriankhai, the *Darkat* and the *Uigur*, living on the shores of Lake Kossogol, have a clan called Tuba, though no tribe here uses this name for itself as a whole. The Darkat now speak a Mongolian language, but in tradition they seem to have more in common with the Turks than with the Mongols.

The *Tuba* is not the only clan-name so widely spread; there are others, such as Kirghis, Sokka, Oirat Ari, &c., while some clan-names, such as Kaska among the Kachints, are peculiar to one tribe. On the whole, the Siberian Tatars cannot be compared to the Kaizak with regard to their memory of the tribal and clan past. Katanoff[1] found that this lack of tradition seems to characterize all the Turks known as 'Tatars'. 'The Kazan Tatars do not have any written or oral record relating to the important fact of the fall of Kazan, under the pressure of Ivan the Terrible, and the Tobolsk Tatars scarcely have any records giving accounts of the Tsar Kuchum and his wars with the Russians. But perhaps the fault rests more with Kuchum's personality, for it is not so much the events which are important in history as the personality of heroes that inspire the oral tradition. Thus a certain hero Kangza, unknown in history, has very many tales devoted to him among the Teleut (Radloff), the Altaians (Vyerbitski), and the Abakan Tatars (Katanoff).

Of all the Siberian Tatars the most interesting ethnologically are the *Chern* (in Russian) or *Black Forest 'Tatars'*, also known as *Altaians*, though the name Altaians is wider and includes also some other Tatars, such as the Kumandints. The Altaians call themselves

[1] *Op. cit.*, p. 267.

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Iish Kysi (*Iish*, 'black forest', 'chern'; *Kysi*, 'men'). 101 • In language and religion they keep free from foreign admixture, they are therefore typical Turanian Turks. Their mode of life is sedentary whenever the environment allows them to practise agriculture. In religion they are Shamanists.

THE TURKS OF NORTH-WESTERN MONGOLIA AND EASTERN TURKESTAN. While the Altaians or Chern 'Tatars' occupy the Northern Altai, there lives in the Southern, so-called Little Altai, along the Black Irtish, in Jungaria and in Eastern Turkestan, another Turkic tribe, a rival of the Altaians as representative of the pure Turanian type. This is the tribe called *Kirei*, *Kerrit*, *Kerrait*, or *Kirai*. The chief distinction between the Kirei and the Altaians is now a religious one, the Kirei being Mahometans. We know that from the [795] eleventh to the thirteenth centuries they were adherents of Christianity in the form of Nestorianism, and it is among them that the fabulous Christian king Prester John (probably the native king Ouang-Khan, a contemporary of Jinghis Khan) is said to have lived. In [821] mode of life they are at present nomads, and are well known as hunters.[1]

The Kirei are sometimes called *Kirei-Kirghis*, and it is possible that in the period from the beginning of [174] our era till the sixth century, when the Kirghis were spreading in the basin of the upper Yenisei, one clan, the Kirei, were left behind, and settled in the Kemchik valley. Again, when in the seventeenth century the Yenisei-Kirghis were retiring before the Russian advance, from the Minusinsk steppes southwards to Jungaria and Mongolia, some of them may have settled

[1] D. Carruthers, *Unknown Mongolia*, vol. II, pp. 351–5.

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101 among the Kirei, who had meanwhile become to some extent Mongolized.[1]

To the south-west of the Kirei, in Kulja and in the western part of Chinese Turkestan, on the slopes of the Tian-Shan, live remnants of various Turanian Turks, sometimes called *Kashgarians*, many of whom are perhaps the direct descendants of the old Uigur, and possibly have also a strain of the pre-Turkic Aryan population of which traces are still to be found in Central Asia. In language, and probably in physical [179] type, they are among the purest Turanians. Most of them, especially those who are Chinese subjects, are Mahometans. They are chiefly cattle-breeders. Such are the *Yerlik*, the *Kashgarlik*, and the *Yetisherlik*. Those subject to Russia number some 54,000 (in 1911). [178] Since the great upheaval caused by the conquests of Jinghis Khan, and the migrations which followed, these people have remained stationary to a degree impossible anywhere but in the heart of the Asiatic continent, but it is not impossible that under a helpful and sympathetic government all of them, whether Russian or Chinese subjects, might awake to play their part in the future history of Asia.

The country to the east of the region occupied by the Chern 'Tatars' or Altaians, and to the south of that occupied by the Abakan 'Tatars', i.e. that part of the Yeniseisk Government between the Sayan Mountains and the Tannu Ola range, is called Uriankhai, and its 100,000 inhabitants are usually grouped together under the same name, Uriankhai, sometimes in its 167 Chinese form, *Uriangut*. The northern part of the country, along the River Ussa, began to be colonized

[1] While Vambéry and Cahun reckon the Kirei as Turks, Skrine and Ross reckon them as Mongols. See note to p. 72.

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by the Russians in 1856, and was practically annexed by them in 1886. The whole country became almost independent of China after Mongolia declared its independence in 1914, and the old Russian Government, intending to occupy this rich pasture land, had begun to colonize it energetically. This aroused some opposition among the natives, who, having scarcely felt their dependence on China, were not prepared to give up their best lands to the Russian Colonization Committee. Many Uriankhai have for the last three years been moving in clan order, with all their herds, into the steppes of Northern Mongolia. This is, in fact, the most recent *en masse* migration in Central Asia. It has ceased, however, since the Russian Revolution, owing to the influence exercised by Siberian scholars and public men, such as G. Potanin and A. Adrianoff, in the protection of the rights of the natives.[1]

The Uriankhai are sometimes called *Soyot* (sing. *Soyan*, from the clan-name *Saya*). But it is not certain whether this name ought to be applied to all of them. The name by which they call themselves in the North is *Tuba*.

According to the East Turkic scholar Katanoff, the language of the Uriankhai is Turko-Tatar,[2] but of course they are now mixed to a great extent with the Mongols. It must be remembered that Castrén and some of his followers are inclined to see in the Uriankhai members of the original Samoyed-Yeniseian race, who mixed with the Turks and adopted a Turkic language.[3]

[1] See articles in *Sibirskaya Jisn*, Feb. 26, 1916, May 3, 1917.

[2] E. K. Yakovleff, *Ethnographical Survey of the Native Population of the Valley of Southern Yenisei*, Minusinsk, 1900, p. 18.

[3] M. A. Castrén, *Nordische Reisen und Forschungen*, vol. IV, pp. 83-6; D. Carruthers, *op. cit.*, vol. I, pp. 20, 52-5, 200; vol. V, pp. 116-17.

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175 [101] The first name now identified as that of the ancestors of the Turks is *Hiung-nu*. According to Professor Parker,[1] there exists 'a Hiung-nu tradition that about 1200 B.C. a (Chinese) royal personage who had most probably been misconducting himself fled to the nomads of the north and founded among them a sort of dynasty'. The Chinese are concerned with their neighbours on the north-west, the Hiung-nu, and on the north-east, the *Tung-hu* (subsequently Tungus), only so far as these barbarians annoyed them. The Emperors of the Tsin dynasty (255–209 B.C.) built the Great Wall to protect their northern frontiers, and this directed the strategic movements of the Hiung-nu in the second century B.C. towards the west. It is possible that some branches of them may have migrated westwards before the construction of the Great Wall, and then continued to develop quietly in their new home, otherwise it is hard to understand the high degree of organized culture in which we find them in the Altai and Yenisei region about 200 B.C.,[2] when we hear that the Kirghis and the Usuni were already there, and had found some remnants of still earlier Turkic immigrants. They may possibly have been in possession of this region already in the Bronze Age, unless, of course, we assume the independent origin of the Altai and Yenisei Turks, and take

[1] E. H. Parker, *A Thousand Years of the Tartars*, 1895, p. 3. Another Chinese translator, Father Jakinth Bichurin, gives a different version of the origin of the Hiung-nu dynasty: Shun-wei, son of the last emperor of the Hia dynasty, went in 1764 B.C. to Mongolia, and there started the Hiung-nu dynasty. Bichurin considers the Hiung-nu to be Mongols. (*Collection of Information concerning Peoples living in Central Asia*, 1851, vol. I.)

[2] N. A. Aristoff, *Attempt at an Explanation of the Ethnic Composition*, &c., p. 460.

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175 when both of them were subdued by the Hun-nu, their two tribes intermingled, and a part of them migrated to the northern outskirts of their territory, to escape the despotic rule of their conquerors, the Hun-nu. It is possible to look upon these groups as the earliest Kaizak organization, later imitated by the Cossacks.

All these probably Turkic tribes, and many remnants of 'Aryan' peoples and states in Central Asia, were under the rule of Mété,[1] who divided his empire into twenty-four parts, governed by six princes and six administrators. Within each part a strictly military organization prevailed, with units of 10, 100, 1000, and 10,000 men.

Nineteen of these twenty-four groups were composed of Uigur. Ten of them formed a confederation called On-Uigur, and nine another confederation called Togus-Uigur. The latter lived to the north of the On-Uigur. Professor Radloff thinks that as the bulk of the Hun-nu Empire was composed of On-Uigur, it is possible that the name Hun-nu is only a corrupt form of On-Uigur, On-Ui.[2]

The Chinese feared the power of the Hun-nu so much that about the middle of the second century B.C. they tried to make a defensive alliance with the Yüe-Chi, who, at the end of the pre-Christian era and the beginning of our own, formed one of the most powerful empires of Central Asia. Though that attempt failed, we hear that the Hun-nu, after having defeated the

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[1] Though Professor Radloff reckoned the Yüe-Chi as a Turkic tribe, it is more probable that they were a Tung-hu tribe surrounded by Turkic people, with whom the Chinese confused them. They are later known as Kushan.

[2] Radloff, *op. cit.*, p. 127.

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in connexion with the Khakas are in a Turkic language.[1] After the ninth century the Chinese no longer speak of them as Khakas, but as Kili-ki-dze, which, according to Klements, is a Chinese pronunciation of the name Kirghis. The time of the greatest development of the Kirghis belongs to the seventh to ninth centuries, i. e. to the second period of Turkic history.

The Uigur are first heard of about the second century B. C., and the Chinese had constant relations with them from that time till the sixteenth century, so that the history of the Uigur runs through all the first three periods of Turkic history. But as the evolution of this important tribe is an essential part of the history of the Turks in Central Asia it will be useful to give here a consecutive account of them in some detail.

The Uigur were known to the Chinese under the names Hao-Hui, Kao-Che, Kan-Hui, Vei-He, U-He, U-Hu, Hon-He, and Hu. It was through the various Asiatic transliterations of the name Uigur that European writers came across it. The first mention of it is found in Ptolemy.[2] In its present form the name seems first to have been used in the Mahometan histories at the beginning of the thirteenth century.[3] Rashid al-Dīn says that in his time the name Uigur was applied to a large group of Turkic tribes living between the sources of the Yenisei and the Selenga. But after this, in fact until the seventeenth century, most of the Eastern Turks were known under this name.

While most Turkic scholars, such as Rashid al-Dīn,

[1] N. N. Kosmin, *D. A. Klements and Historical and Ethnographical Research in the Minusinsk Country*, Irkutsk, 1916, p. 7.

[2] *Serica*, Liber IV, p. 16, 3.

[3] Skrine and Ross, *op. cit.*, p. 96.

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175 Abul Ghazi, Kasem Beg, Vambéry, Klaproth, and
● 101 Schott, derive the name Uigur from a Turkic root, J. I. Schmidt refers it to the Mongolian language, and places the origin of the Uigur people in Tibet.[1] If we accept Professor Radloff's view that the bulk of the Hun-nu, or rather the southern branch of them, were the On-Uigur, then we know that most of them moved towards the west along the steppes lying north of Tian-Shan. But the people who played their part in the history of Central Asia were those of the On-Uigur who remained behind in Eastern Turkestan, especially in the basin of the Tarim, and the Togus-Uigur in the northern part of the present Mongolia. That branch of them who were already established near the Aral Sea in the second century A. D. are often called by their neighbours simply *On* or *Onlar* ('Ten').[2] Later, when after the death of Attila the Hunnic Empire broke into separate tribes, they again assumed their tribal names, viz. On-Uigur, Utigur, Sary-Uigur, Kotrigur, while the name Hun almost disappears. Of these tribes, the On-Uigur are known to have been in the north of the Caucasus in the seventh century, on their way back to Asia.[3]

174 It is difficult to follow the exact fate of these remnants of the Hun-nu Empire. Presumably a part of them settled among the Finnic tribes of the steppe forest near the Urals, but there is so far very little proof in support of the somewhat vague assumption that the

[1] *Forschungen auf dem Gebiete der Völker Mittelasiens*, St. Petersburg, 1824, p. 95.

[619] [2] Among the Turks a confederation of tribes very often has as its name the number of the tribes composing it, e.g. Uz, 100, probably the same as Ghuz. Radloff, *op. cit.*, p. 128.

[3] Radloff, *op. cit.*, p. 128.

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175 a new political power, that of the Islamic Uigur dynasty of Ilek Khan, arose, and its domination spread as far as Bokhara. But the advance of the Kara-Kidan once more overthrew the power of the Uigur, who were obliged to recognize the suzerainty of the Kara-Kidan. These in their turn succumbed before Jinghis Khan. Yet even in the times of the Mongolic rule of Jinghis Khan the Uigur culture did not fail to make itself felt, and still later it was able to produce the well-known Nestorian patriarchs, Rabban Cauma and Jabalaha.[1]

Second Period. It is not easy to trace the history of any other Turkic tribe with the same continuity. Turning to the Tu-kiu, with whom begins the second period of the history of the Turks in Central Asia, we meet with them first about A. D. 550, at the time when the Sassanides were reigning in Persia, when we find them living, under the name of Assena, between the Altai and the Syr Daria.

• 101 Professor Parker derives the word Tu-kiu from the Turkic word *durbö*, meaning 'helmet', from the shape of the mountain to which the Turkic tribe of Assena migrated to escape from the despotic rule of the Sien-pi (Tung-hu). They seem, however, not to have been independent even there, since they had to serve the then powerful Jwen-Jwen as workers in iron.[2] They adopted the name of the mountain Durbö as a tribal name.

[1] J. B. Chabot, *Histoire du Patriarche Mar Jabalaha III et du Moine Rabban Cauma*, traduite du Syriaque, 1893, vol. I, p. 578.

[174] [2] The Jwen-Jwen (Zhu-Zhu) are possibly the ancestors of the Avars, who appeared in Europe in the sixth century, and forming a wedge between the Eastern and Western Slavs, soon amalgamated with them. Blochet identifies the name Jwen-Jwen with Ib-Ib, Ibim, Ibil, Ibir, from which he derives Sybir, Siberia, and he believes the Jwen-Jwen to be of Tungus stock, and identical with the Sien-pi ('Le Nom des Turcs dans l'Avesta', *J.R.A.S.*, 1915, p. 305).

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175 from the middle of the sixth to the middle of the seventh centuries—the Turks of Central Asia were again united and independent, as at the time of Mété. Soon, however, the eastern part of the empire passed under Chinese domination. Then it again became independent under the Uigur dynasty (A. D. 744–847).

177 The western part of the Tumen Empire escaped the domination of the Chinese only to fall under Arabian influence, and subsequently under the intellectual supremacy of Iran, during the renaissance of Iranian culture under the dynasty of the Samanides in the tenth century. Thus the splendour of Transoxania at that time was obviously the work of the Persians, not of the Turks, who must be judged rather by the civilization of the Eastern Empires. It was from these Eastern Empires that the main migrations of the Turks of that epoch originated.

From the tenth to the thirteenth centuries the Turks under Karluk[1] and Seljuk advanced into Turkestan, increasing the Turkic population there and destroying the Iranian culture. Some of them pushed on farther towards Asia Minor, while others followed a northern route via the Caspian and Black Sea steppes.

● 101 Four main groups of Turkic invaders of Southern Russia can be distinguished between the ninth and the thirteenth centuries: the Pyechenyeg or Kangli, the Khazar (possibly the plural of Khazak, Kaizak), the Uz (Ghuz) or Turki, and the Kuman (Kipchak) or Polovtsy.[2]

[101] [1] A. Vambéry identifies the people of Karluk with the tribe of Naiman, and says that they were Turks (*op. cit.*, p. 15). Cahun would also class the tribe of Naiman, as well as the other Christian tribe, the Kirei, as Turks (*op. cit.*, pp. 208–9), while Skrine and Ross class both Kirei and Naiman as Mongols (*op. cit.*, p. 152).

[2] P. Golubowski, *op. cit.*, p. 56. See p. 46.

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175 always influenced by Chinese civilization and the Hiung-nu by Chinese plus Iranian.[1] This will explain why Jinghis Khan himself and all his dynasty were under obligations to Turkic culture. We hear that Jinghis Khan had as preceptor for his sons a Uigur Turk named Tatatungo,[2] and in the religious and cultural toleration he is known to have shown to the conquered countries the preference was given to the Turks. Two Turkic sovereigns contemporary with Jinghis Khan, Ouang Khan ('Prester John') of the Kirei and Tai-Yang-Khan of the Naïman, were devoted Nestorian Christians.

• 101 Thanks to the researches of Rashid al-Dīn, it is

144 [1] Such would be the view obtained from as independent a standpoint as possible. It must be remembered, however, that Mongolian scholars would be ready to find a much larger Mongol element present in pre-Jinghis Khan times, and would attribute the Jinghis Khan conquests to the genius of the Mongolic race. There are tribes, such as the ancient 'Tatars'—some of them, namely the Otui and Tokus 'Tatars', mentioned in the inscriptions of Bilghe Khan in the Orkhon valley as dependent on Turkic *ela* (confederacy)—whom Mongolian scholars such as Father Jakinth Bichurin would reckon with the Mongols, while the Turkic scholar N. A. Aristoff reckons them with the Turks. And if a Tungus scholar cared to trace the origin of the name Tatar (a subdivision of Tatan) in the Chinese annals as translated by Bichurin, he would find that the name Tatan was adopted in the ninth century by a branch of the Mo-ho (Mokho) who were descendants of Sushen and Ilu, now recognized as being of Tungus race. In the twelfth century the Tatan confederacy was composed of Mongol, Khere, Taigut, and Tatar tribes. Bichurin gives Jinghis Khan as one of the four princes belonging to it. (W. Thomsen, 'On the Orkhon and Yenisei Monuments with Inscriptions', *J. Min. Educ.*, June, 1898; J. Bichurin, *Notes on Mongolia*, vol. II, pt. iii, pp. 174-7; N. A. Aristoff, 'Notes on the Ethnic Composition of the Turkic Tribes and Nations', *L. A. T.*, 1896, III and IV, pp. 277-456.)

[2] Skrine and Ross, *op. cit.*, p. 155.

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possible to obtain a clear idea of the tribes inhabiting Central Asia in his time. From his knowledge of them and the information he collected, he divides them into three groups: (1) the Ogus Turks and their kindred, of purely Turkic blood; (2) the tribes which were taken for Mongols in the thirteenth century, but who were in fact Mongolized Turks; (3) the tribes of purely Mongol blood, who lived on the eastern and northern outskirts of the Turkic lands.[1] Hence the tribes called pure Turks by Rashid al-Dīn probably inhabited the lands which are known to have recovered their Turkic features after the death of Jinghis Khan.

Of the states that arose after the death of Jinghis Khan in 1227 the most Turkic were the Middle Empire (Eastern and Western Turkestan), ruled over by his son Jagatai and his descendants, and Dasht-i-Kipchak, i.e. the country of the lower Volga, the North Caspian Steppes, the Aral Steppes, and Western Siberia, ruled over by another son, Juji, and his descendants.

Turkic in feeling and in culture as were Jagatai and his line, they were succeeded in 1360 by Timur, a chief of Moghulistan, purely Turkic in blood as in sympathies, who founded the brilliant Timurid dynasty.[2] 'The annals of this house were rendered illustrious by the names of poets, philosophers, and theologians which are still household words throughout the East.'[3] Among its famous members was the great general, philosopher, and writer Mirza Baber, whose Memoirs still remain as a monument in the Jagatai language.[4]

[1] Radloff, *Concerning the Uigur*, p. 1.
[2] L. Cahun (*op. cit.*) takes Timur to be a descendant of Jagatai.
[3] Skrine and Ross, *op. cit.*, p. 180.
[4] See p. 27.

42: Engert G-5 (1922) 1934 AU1 Afghanistan AU1
Hazara AU5
Turkic Peoples RL4

A 464 701 H 462 142 181 while they are more primitive and intellectually inferior to the ruling Afghans, they are physically very sturdy and brave, and their honest and simple natures, free from all fanaticism, give them an attractive personality. Those who have taken service in the Indian army and in railroad construction are almost as highly spoken of as the Gurkhas of Nepal, whom they also resemble physically. Outside of their own mountain fastnesses in the Hazarajat, where they are today relatively undisturbed, they supply most of the unskilled labor for road building etc., and their position differs but little from that of serfs. In the Afghan army they have been organized into several battalions of sappers and miners.

H 144 291 Aside from their distinctly Mongolian type the Hazaras—at least the western clans—may be readily recognized by their small conical headdress of bright-colored calico, lined with fur or sheepskin which forms a fringe around the edge.

F. CHAHAR AYMAKS (250,000).

A 162 T 101 144 795 197 These are four semipastoral tribes of northwestern Afghanistan closely related to the Hazaras, but belonging to the Sunni persuasion. Like the Hazaras they are of pure Tartar or Mongolian origin and possess all the physical and mental attributes of their kinsmen further to the south. But being less numerous and less fiercely independent than the Hazaras they never had to suffer so much at the hands of the central government, especially as they appear to have become Sunnis (with some exceptions) at an early period. They speak either Turki or Persian dialects, and even a mixture of both.

A 162 T 162 291 197 101 (a) The *Taimanis* (160,000) are the most numerous of these four tribes. They occupy the Ghorat, i. e., the mountains between the Hari Rud and the Ghor, where the medieval Kingdom of Ghor (10th–13th centuries A. D.) must have been located. They are not exclusively nomads, but also cultivators of the soil. Intermarriage has slightly modified the original Mongolian type. Their dress is more like that of the Tajiks than the Hazaras, and they wear the turban. Their language is largely Turki.

(b) *Firozkohis* (50,000) roam the entire watershed of the Murghab River, north of the Band-i-Baba Range. They are said to have come from the Firoz-koh mountain (near Samnan, in North Persia) although they look more Mongolian than the other Aymaks. They speak Persian and wear a turban like the Uzbegs.

(c) *Jamshedis* (20,000) are found in the district of Badghis, between the Hari Rud and the Russian frontier. They have a reputation for intelligence, honesty, and good horsemanship. Although they dress like the Uzbegs and speak Turki they differ from them by wearing the sheepskin hat.